1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

BIRTH

The birth of a first child is an especially significant occasion. If it is the mother's first it will bring strong winds and thunder.[77] The Klamath also hold that in at least one other crisis, on the death and cremation of a shaman, the wind will rage. For the father the coming of the firstborn is one of those occasions on which to seek power in the mountains.

Birth (wiă'ala) must always take place outside the dwelling in a dome-shaped lodge especially prepared by the mother of the expectant woman, her mother's sister, or cousin. This is not the menstrual lodge, for this is used only by women of a shaman's household. This proscription of delivery within the dwelling is shared by other tribes of this latitude (Shasta, Northwestern Maidu, Lemhi, and Wind River Shoshoni) but is unknown to the south.

A woman's first delivery is attended by four or five old women well-known for their skill as midwives and hence not of necessity her relatives. They are sometimes paid a fathom of beads. Men are excluded from the lodge. It may be that no man will chance contamination. I do not know whether shamans are called in difficult cases. It would seem likely, since they have some genuine medical practice, were it not for this restriction.

The procedures surrounding parturition are almost wholly practical and physiologically well founded. The attendants press on the woman's abdomen and lift her repeatedly to hasten delivery. She lies on her back on a bed of grass with a soft pad (coyote or raccoon skin, or duck feathers) arranged to receive the baby. The umbilical cord is cut with an obsidian knife and the stump tied with the mother's hair. If anything else is used for the tie the child will continually cry. The afterbirth (yĕpĕno'ŋ ?) is deeply buried so that no animal may devour it and make the woman barren. Immediately after birth she is seated in the lodge on a bed of hot stones, covered with leaves. On this she must remain blanket-covered for five days. She drinks warm water freely; she may not eat meat nor fish, and must use a scratching stick, just as during catamenia and mourning. At the birth of a first child both parents wear sage-brush bark belts for

[77] It is also the view of the Wishram that the weather is stormy or hot at the birth of a child, according to my information.

1: Spier E-4,5 (1925-1926) 1930
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The shaman himself is, or was, the outstanding figure of Klamath society. He had no rival in the chiefs, the rich man, until the coming of the whites brought a redistribution of emphasis in Klamath life. Chiefs had previously been persons of little influence.

All this is familiar enough among Indians; the Klamath differ only in particulars. In its several aspects, their religion, as well as its practice, is one with that of the Great Basin, Plateau, and Mackenzie tribes.

THE POWER QUEST

The quest for supernatural aid is open to everyone, men and women, boys and girls. It is a constantly recurring feature of their lives. Everyone, perhaps without exception, seeks the powers at least once during his lifetime and further experiences seem to be repeatedly sought.

The first occasion is always puberty. I doubt that boys and girls are expected to be uniformly successful in securing aid at this time, because, it was said, at shamanistic performances those who had power might sing their songs. This may imply that the others either never acquired power or had lost it. My informants' frequent emphasis on the period of mourning for a husband, wife, or child marks this, too, as a peculiarly pregnant period when power may be successfully sought. At least at such a time a man loses his power and must seek again if he wishes to regain it. A man also seeks power at the birth of a first child. But it is not only the crises of life that provide occasion; the quest may be undertaken at any time, and it is the practice of such as gamblers and shamans to renew and enhance their powers by frequent attempts. The quest is called spū'tu.

The experience does not ordinarily include a vision, but is made manifest in a song heard in a dream. In some instances where a vision is had, a dream song follows, but it is clear that the latter is the essential experience. In the following case a man and a woman had identical visions but to the man alone fell the experience leading to power.

The grandfather of a Klamath Falls shaman went to stō'kmōte, the point of Eagle Ridge, in the evening. There is a spot in the lake where bubbles rise. Horses lived in this long ago (!). When this man reached the headland he saw two pinto horses, with long manes, rearing against each other from the water. He was not frightened but took off his clothes and plunged into the water in order to secure power. When he recovered consciousness he found himself again on land. From that time he was lucky; he began to get many pintos, large horses. Because of this experience his grandson, the shaman, also acquired, in his turn, spirit songs of all kinds.

1: Spier E-4,5 (1925-1926) 1930
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"When the sun is environed by lamb-clouds, or a mottled sky, this is figuratively expressed by: 'K'múkamtch [Kʟmŭ'kŭmps] has taken the beaded garments of Aíshish [his son] and dressed himself in them' A peculiar red smoke or haze appearing in the northwestern or western sky, shnúish, announces his arrival; he is also recognizable by his bulky posteriors, or as the Modocs say of him: 'K'múkamtch múnish kutúlish gítko.' By this they evidently refer to the white and heavy mountain-shaped summer clouds."[216] 821

Frogs come out before the rain, hence this is a sign that a storm is due. When the storm rises, old people cry to it, "You go back to the mountains. We do not want you here." The only precaution against lightning is a burden basket or sieve hung on a high pole outside the house.[216]

When a man sneezes or his ears ring, someone is talking about him, but not necessarily a woman, as elsewhere. If a door opens, someone is coming from a distance.[217] 787

To end the long winter months and hasten the coming of spring, the ring and pin game is played. A proper catch "breaks the month." Or little spears of the hard interior of the tule are thrown into the ground. On the contrary, playing cat's cradles in winter makes the months longer. These beliefs are not seriously held; they are more of the nature of manners of speech. 789

Gambler's luck comes not only through spirit power but by the possession of parts of dead moles, frogs, etc., or obsidian blades. These must have been found, and they are carried to the play, and are kept, like the gaming sticks, at crematories, or at least away from the house. 777

A series of beliefs surround birth and childhood. A storm always blows at a woman's first parturition. The child will cry if the umbilical cord is not tied with the mother's hair. If an animal eats the afterbirth the woman will become barren. She may not eat meat or fish after the birth, must use a head-scratcher and wear a bark belt. The baby is massaged so that it will grow well formed. A girl's cradle is wide so that she will grow broad. The navel cord is saved else the child will die. Sterility is cured by drinking a crushed shell. 844 • [784]

A turtle head is hung about the neck to ward off rattlesnakes. It was said that this is the general custom but turtles are found only in 789

[216] Gatschet, 1:lxxiv.

[216] Also recorded by Barrett, Material Culture, 257.

[217] This is said to be a pre-white belief, but the only doors of those days were mats over the earth-lodge hatchways and the flaps of the mat-lodges.

1:Spier E-4,5 (1925-1926) 1930 NR 10 Klamath NR 10
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*171 755 been able to discover. At any rate, I note it for Achomawi-Atsugewi and Shasta, as well as Klamath. Following the usual shamanistic seance the Klamath shaman searches the vicinity for the malevolent spirit. He rushes about until he falls, blood streaming from his mouth. Several men must support him by the arms and restrain him until he can destroy it in water. The Achomawi-Atsugewi shaman forces the disease out of the ground by his power and then seizes it. He staggers about in his effort to hold it until he can plunge it into water. He then swallows or burns it, or dispatches it to kill its sender. The Shasta erect a shaman's pole at the affected spot. The shaman dances, calling on her spirit to dislodge the disease "pains" from the ground. "If the shaman's guardian is successful, he succeeds in pushing the pains into the river, and drowns them." Certain features of a Chinook cure are like these. When their shaman has taken a disease from a sick man, he must be held by several men to overcome the strength of the disease spirit, until he can plunge it into water.[501] The destruction of an extracted disease by placing it in water is a common feature among Washington tribes. I have seen it, for example, as part of a cure by members of the pseudo-Christian sect of Shakers among the Skokomish and learned that it occurred among the Okanagon.

Various Beliefs

*171 763 756 821 I have a somewhat random series of analogues of Klamath beliefs. The Klamath hold that a storm rages when a shaman dies, when he is cremated, and again when his lodge is burned. The Northern Maidu hold that it thunders at once when a great man dies, and inasmuch as the most important individuals of the Maidu are shamans, it is clear that this is a comparable belief. The Thompson have it that the death or burial of a person causes an immediate change in the weather; that of a shaman, a sudden and extreme change. The death of a Wind River Shoshoni causes a whirlwind.

*171 821 844 These beliefs are apparently a single expression of a more general belief that both births and deaths are signaled by a change in the weather. For example, the Klamath also hold that it always blows at a woman's first parturition. Analogous to this the Wishram say that extreme weather marks a birth. Further, a rainbow points to the spot where the birth takes place. The latter belief at least is

[501] Dixon, Notes on the Achomawi, 219, Shasta, 487; Boas, Chinook Texts, 206.

1:Spier E-4,5 (1925-1926) 1930 NR 10 Klamath NR 10
(ca. 1860-1900)

shared by other Upper Chinook (Wasco, Cascades, and Clackamas) and the Eastern Pomo. Similar to their belief in respect to death, the Northern Maidu say it thunders when a woman has a miscarriage, and the people of Cochiti say the same of a Navaho woman when the wind blows. Again, a sudden change of the weather accompanies a Thompson birth.[502] 171* 821 844

An association of the moon and frog is common to several tribes of this quarter. The Klamath say that the Moon is saved by his wife, Frog, during an eclipse, from being eaten by a grizzly. The frog can be seen in the moon. The Quinault hold an identical belief. An eclipse is caused by the "upper fisher" (a spirit animal) biting the moon. "There is a lady frog up there who helps the most and really saves the moon." A tale describes this frog as married to the moon. According to the Northern Maidu, the spots in the moon are thought to be a frog. A Northern Paiute tale describes Moon as swallowing Frog.[503] 171* 821

One of the few acts of outright magic among the Klamath relates to causing the wind to blow. This is accomplished by poking in the hollows of a certain rock, striking another, or poking in a particular eddy. The Wishram also maintain that stirring about in a hole in the rocks near their village will raise a wind; the Quinault that thrusting a stick into a spot where gas bubbles rise in the water will bring a storm; and the Twana (or Klallam?) that shaking a certain rock will cause rain.[504] 171* 789

Comparable to the Klamath belief that the "cat" *Bassariscus* kills deer by wrapping his long tail around their necks, the Northern Maidu state this of the mountain lion.[505] 171* 825

Summary

The general basis of Klamath shamanism is like that of other interior Plateau and Basin peoples. Social importance attaches to shamans above even that accorded chiefs. Rituals are meager and throughout are crisis ceremonials. As with the generality of North American tribes, acquisition of power is free for all, shamans stand- 171* 756

[502] Dixon, Northern Maidu, 266–7; Teit, The Thompson Indians, 374; Spier and Sapir, Wishram Ethnography; Lowie, Notes on Shoshonean Ethnography, 297; Goldfrank, Cochiti, 83; Loeb, Pomo Folkways, 316.

[503] Olson, Quinault field notes, 1926; Dixon, Northern Maidu, 266 (the tale relative to this is not available to me); Natches, Northern Paiute Verbs, 257.

[504] Spier and Sapir, Wishram Ethnography; Eells, Indians of Washington Territory, 674.

[505] Dixon, Northern Maidu, 266.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MY
CYCLE OF LIFE																
Birth Customs																
844 **Preparations for Delivery**																
3007. Delivery in special hut	+	+	+	+	+	+	+	+	+	+	+	+	-	-	(+)	+
3008. Delivery in dwelling house	-	-	-	-	-	+	+	-	-	-	-	-	+	+	+	-
3009. Ground prepared for delivery	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3009a. Trench dug	-	(+)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3010. Ground warmed	-	+	-	-	+	-	+	-	-	-	+	+	+	-	-	+
3011. Grass bed	-	-	+	-	+	+	+	-	-	-	+	+	-	-	-	-
3012. Pine needles, tules, leaves for bed	+	+	+	+	-	-	-	+	+	+	+	+	+	+	+	+
Delivery																
3013. Parturient assisted during delivery	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[759] 3014. By professional midwife	+	(+)	-	-	-	(+)	+	+	+	+	+	+	-	+	+	+
3015. Midwife paid	+	+	-			+	+	+	+	+	+	+	-	+	+	+
3016. By female relative	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	+
[756] 3017. By husband	+	+	-	-	-	-	(+)	+	+	-	+	+	-	-	-	-
3018. By shaman	-	-	-	(+)	-	(+)	-	(+)	(+)	(+)	+	+	-	-	-	-
3019. By female herbalist	-	-	-	(+)	-	-	-	-	-	-	-		+	+	+	-
3020. Birth aided by medicine	-	(+)	-	(+)	+	(+)	-	-	-	-	-		+	-	-	+
[278] 3021. Vegetable decoction drunk, sometimes	-	-	-	+	-	-	-	-	-	-	(+)	(+)	+	-	(+)	+
3022. Decoction of ashes drunk	-	-	-		+	-	-	-	-	-	-	-	-	-	-	-
[514] 3023. Water blown on parturient's head	-	-	-	+	-	-	-	-	-	-	-	(+)	+	-	-	-
3024. Parturient kneels	+	+	+	-	+	-	-	-	-	-	-	+	-	+	-	-
3025. Parturient squats	-	-	-	+	-	+	-	-	-	-	+	-	+	-	+	+
3026. Parturient sits down, leaning backward	-	-	-		+			+	(+)	+	-	-	-	-	(+)	-
3027. Parturient lies on back	-	-	-	-	-	(+)	-	-	-	-	+	-	-	-	-	+
3028. Grasps stakes	-	-	+	-	+	+	+	-	-	+	-	+	-	-	+	-
3029. Grasps cord	-	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-
3030. Steadies self with hands	+	+	-	-	-	+	-	+	-	-	-	-	+	-	-	-
3031. Holding or handling of parturient	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3032. Massaged	+	+	+	-	+	+	+	+	+	+	+	+	-	+	-	+
3033. Shaken	+	+	+	+	+	-	-	-	-	-	+	+	+	+	+	+
3034. Held by attendant, from behind	-	-	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3035. Abdomen pressed, if slow birth	-	-	+	+	+	+	+	+	+	+	+	+	(+)	-	+	+
3036. Held suspended, head down		(+)	(+)							(+)	-	(+)	(+)		(+)	-
3037. Attempts made to hasten birth	+	+	+	-	+	+	+	+	+	+	+	+	-	+	+	+
3038. Child "coaxed" by speech or songs	-	-	-	-	(+)	-	(+)	(+)	+	(+)	-	-	-	-	(+)	-
3039. Child "frightened" by noise	-	-	-	-	+	+	+	+	-	-	-	-	-	-	-	-
3040. Child squeezed out	-	-	+	-	-	+	+	-	+	+	+	(+)	-	+	+	(+)
3041. Child "shaken" out	+	+	+	-	+	-	-	-	-	-	-	-	-	+	-	-
Afterbirth																
3042. Assistance in expelling afterbirth	+	+	-	-	-	+	+	-	+	+	-	+	+	+	+	+
3043. Husband aids; tries to shake it out	+	+	-	-	-	+	+	-	-	-	+	+	-	-	-	-
3044. Poor couples only	-	-	-	-	-	(+)	+	-	-	-	-	-	-	-	-	-
3045. Parturient's abdomen pressed	-	-	-					(+)	(+)		-	(+)	(+)	(+)	(+)	(+)
3046. Afterbirth sometimes taken out with hands	-	-	+													
3047. Womb pushed back with heel												+	-	-	-	-
3048. Afterbirth disposed of immediately after delivery	+	+	-				-	+	+	+	-	+	+	+	+	+
3049. Afterbirth kept until navel cord drops off	-	-	+				(+)	-	-	-	+	-	-	-	-	-
3050. Afterbirth wrapped	+	+	+	-	-	-	+	-	+	+	+	+	+	+	+	-
3051. Skin	-	-	-	-	-	-	-	-	-	-	+	+	+	-	-	-

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
3052. Grass	.	+	+	–	–	–	–	–	–	.	+	–	–	+	–	+
3053. Bark	.	–	–	–	–	–	+	+	+	.	+	–	–	+	+	–
3054. Relatives or midwife dispose of afterbirth.	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3055. Old woman relatives	+	+	–	+	+	+	+	–	–	–	–	+	+	+	+	–
3056. Male relatives of parturient	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3057. Husband of parturient	+	+	–	–				+	–	–	–	–	–	–	–	–
3058. Midwife	–	+	–													
3059. Afterbirth buried, customarily	+	+	+	–	–	–	+	+	+	+	+	+	+	+	+	+
3060. In ground	+	+	+	–	–	–	+	+	+	+	–	+	+	+	+	+
3061. Underneath bark, but not in ground.	–	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–
3062. Afterbirth burned, customarily	–	–	–	(+)	+	+	+	–	+	.	–	–	–	–	–	–
3063. In fire, between 2 hot rocks	–	–	–	(+)	+	+	–	–	–	.	–	–	–	–	–	–
3064. Roasted, between 2 hot rocks; no fire			–						+	.	–	–	–	–	–	–
3065. Afterbirth burned, only if infant dies	+	+	–	.	–	–	+	–	–	–	–	–	–	–	–	–
3066. Afterbirth mutilated, destroyed	+	+	+	+	+	+	+	–	–	+	–	–	+	+	–	–
3067. Turned inside out	+	+	–	–	–	–	+	–	–	+	–	–	+	+	–	–
3068. Burned outside	–	–	+								–	–	–	–	–	–
3069. Buried	–	–	–				–	–	–	–	–	–	+	+	–	–
3070. Thrown outside	–	–	–	–	+	–	–	–	–	–	–	–	–	–	–	–
3071. Thrown on ants' nest	–	–	+	+	+	–	–	–	–	–	–	–	–	–	–	–
3072. Put in hole	.	+	–			+	.	–	–	–	–	–	–	–	–	–
3073. Hole stopped with hot rock.	.	–	–			+	.	–	–	–	–	–	–	–	–	–
3074. To change sex of child	+	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3075. To prevent future offspring	.	+	+	+	+	+	.	–	–	+	–	–	+	+	–	–
Navel Cord																
3076. Cord not cut until afterbirth expelled													+		+	+
3077. Cord twisted and cut below twist	–	–							+	.	+	+	+	+	.	+
3078. Cord cut with knife	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	+
3079. Obsidian or stone knife	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	–
3080. Shell knife	–	–	–			+	+	–	–	–	–	+	–	–	–	+
3081. Knife put away, or purified, after use	+	+	+	–	+	–	+	+	+	.	+	–	+	.	+	+
3082. So infant will not sicken	+	+	–	–	–		+	+	+	.	.	–	+	.	+	+
3083. Knife thrown away, or destroyed	–	–	–							+	–	–	–	–	–	–
3084. Cut by attendant	–	+	+						+	+	+	+	+	+	+	+
3085. Cord tied	–	–	–	+	+	+	+	+	+	.	+	+	+	+	+	+
3086. With mother's hair	–	–	–	+	+	–	–	–	–	.	–	–	–	–	–	–
3087. With vegetable-fiber string	–	–	–	–	–	+	+	+	–	.	–	+	–	–	–	+
3088. With sinew	–	–	–	–	–	–	–	–	–	.	–	–	+	–	–	–
3089. With buckskin string	–	–	–	–	–	–	–	–	–	–	+	+	–	+	–	–
3090. Tied on itself	–	–	–	–	–	–	–	–	+	.	–	–	–	–	+	+
3091. Cord coiled: bound with rat or mouse gut	+	+	+	–	–	–	–	–	–	.	–	–	–	–	–	–
3092. Dressings applied to umbilicus, before cord drops off	+	+	+	+	+	+	+	+	+	+	+	+	+	+	–	+
3093. Pitch	–	–	+	+	–	–	–	–	–	–	–	–	–	–	–	–
3094. Deer grease	+	+	–	–	–	–	+	–	–	–	+	–	–	–	–	–
3095. Pulverized shells and ashes	–	–	–	–	–	–	–	–	–	+	–	–	–	–	–	+
3096. Plant dressings	–	–	–	–	–	+	–	+	+	–	–	–	–	–	–	–
3097. Charcoal and fingernail scrapings	–	–	–		+	–	–	–	–	–	–	–	–	–	–	–
3098. Warm stone	–	–	–			+	+	–	+	+	–	+	+	+	–	+
3099. Belly band used	+	.	+	+	–	–	–	+	–	–	+	–	+	+	–	+
3100. Navel cord preserved, after drops off	+	+	+	+	+	+	+	+	+	+	+	(+)	+	+	–	+
3101. For short time only	+	–	–	–	+	–	–	+	–	–	+	–	–	+	–	+
3102. Until owner adult	+	+	–	+	–	+	+	–	+	+	–	–	+	–	–	–
3103. Permanently	–	+	–	+	–	+	+	–	+	+	–	–	+	–	–	–
3104. In small basket		–	–						–	+	–	–	+	–	–	–
3105. In bag	+	+	–	+	–		+	+	+	.	+	–	–	+	–	–
3106. On first cradle	+	–	–		–	+	–	+	–	–	+	–	–	–	–	–

844

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
844 3107. On second cradle	–	–	–		+	+	+	–	+	+	+	–	–	+	–	–
3108. On person, after child walks	–	+	–	–	–	–	+	–	–	+	–	–	–	–	–	–
3109. Shown to owner, when adult	–	•	–	+	–	•	–	–	–	–	–	–	+	–	–	–
3110. Disposal of cord	–	–	+	+	+	–	–	+	–	–		+	–	+	+	+
3111. Buried	–	–	–	–	+	–	–	+	–	–	–	–	–	+	+	–
3112. Burnt	–	–	•	–	–	–	–	–	–	–						+
3113. Thrown away, or "lost"	–	–	–	+	–	–	–	+	–	–	–	+	–	–	–	–
Treatment of Infant																
844 3114. Bathing	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+
846 3115. Immediately after birth	–	–	+	+	+	+	–	+	–	–	+	+	–	+	+	+
3116. 1 day after birth	+	+	–	–	–	–	–	–	+	+	–	–	–	–	–	–
3117. Steamed on lap, 2-3 days after birth	–	–	–	–	+	–	–	•	+	+	–	+	+	–	–	–
3118. Steamed after cord drops off	–	•	•	•							–	–	–	–	–	–
3119. Wiped with grass, skin, etc.	•	•	•				•	–	–	.	–	•	•	•	–	–
3120. Rubbed with oil, grease, powder	.	+	–	–	–	+	+	–	–	–	–	+	•	•	–	–
[954] 3121. Massaging	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3122. Torso shaped	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	+	+
3123. Legs, arms shaped	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+
3124. Face, nose shaped	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3125. Massaging, shaping after cord drops off, only	+	+	+						+	+	–	–	–	–	–	–
3126. By maternal grandmother	+	+	+	–	+	+	+	–	+	+	–	+	+	+	+	–
3127. By mother	+	+	+					+	–	+	–	–	–	–	–	–
3128. By attendant											+	+	+	+	+	+
3129. Blow in baby's ears	–	•	–	–	–	–	+	–	•	–	–	–	+	+	–	–
3130. Ceremonial; singing, praying over baby	–	–	•	–	•	–	–	–	–	–	–	•	–	–	–	–
Treatment of Mother																
3131. Isolated indoors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3132. In hut, dwelling	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
‡3133. For ... days and nights	5	5	+	+	+	–	–	+	+	+	–	3	6	5	4	+
†3134. For ... months	–	–	–	1	–	–	–	1	1	1	–	–	–	–	–	1
3135. Until blood stops flowing	–	–	+	–	–	–	–	–	–	–	+	–	–	–	–	–
3136. Until cord drops off infant	–	–	–	–	+	+	+	–	–	–	–	–	+	+	–	–
3137. Leaves hut immediately after birth of child	–	–	+	+	+	–	+	–	–	–	–	–	–	–	–	–
3138. Breaks wood	–	•	+	+	–	–	–	–	–	–	–	–	–	–	–	–
3139. Packs wood	–	+	+	+	–	•	–	–	–	–	–	–	–	–	–	–
3140. Runs	–	–	–	–	–	•	•	–	–	–	–	–	–	–	–	–
3141. Dances	–	–	–	–	–	•	–	–	–	–	–	–	–	–	–	–
3142. To keep healthy	–	+	+	+	–	–	+	–	–	–	–	–	–	–	–	–
3143. To keep blood flowing	–	–	+	+	–	+	–	–	–	–	–	–	–	–	–	–
[515] 3144. Bathing or care of body	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3145. Bathes in river	–	–	–	•	–	–	•	•	–	–	–	–	•	–	•	–
3146. Bathed in hut, by attendant	–	–	–	–	–	–	–	–				+	–	–	–	+
3147. Takes steam bath in hut	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–
3148. Massaging	–	–	+	–	+	+	+	–	–	–	–	–	–	+	(+)	+
3149. Belt around abdomen for period of isolation	+	+	+	+	–	+	+	+	+	+	+	+	+	–	+	+
3150. Hair belt	–	–	–	–					+	+	–	–	–	–	–	–
[278] 3151. Medicinal drinks	+	+	•	–	•	•	+	–	–	–	+	–	+	–	+	+
3152. Ordinarily	–	–	+	–	+	–	–	–	–	–	–	–	+	–	+	+
3153. Only if ailing	+	+	–	–	–	+	+	–	–	–	+	–	–	–	–	–
3154. External application of heat	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+
3155. Warm rock strapped on abdomen, with belt	+	+	+	.	+	+	+	+	+	+	+	–	–	–	–	•
3156. Lies on warm "bed"	+	+	+	–	+	•	+	+	+	+	+	–	+	–	–	+
o3157. For ... days	2	2	1	–				10	–	–	–	3	6	5	4	–
3158. Until blood stops running	–	+	–	–		–	–	–	–	+	–	–	–	–	–	+

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV	
3159. Until cord drops off	–	–	–	–				–	+	–	+	–	–	+	–	–	844
3160. Pit or trench dug	+	+	+	–	+	+	+	+	+	+	+	–	+	–	–	+	846
3161. Hot rocks, charcoal put in pit	+	+	+	–	+	+	+	+	+	+	+	–	+	–	–	+	
3162. Pit covered with grass, bark.	+	+	+	–	–	+	+	+	+	+	+	–	+	–	–	+	
3163. Fire direct on ground; lies beside it	–	–	–		–	–	–	–	–	–	–	+	–	+	+	–	
Treatment of Midwife																	
3164. Bathes, immediately after child born	+	+	+						+	+	–	+	+	+	.	+	844
3165. Cuts arms, later	–	–	+						+	+	–	(+)	–	–	.	–	759
Restrictions on Mother																	
‡3166. Restrictions last for ... days	5	5	–	28	–	6	–	28	28	28	–	3	6	5	28	28	846
3167. Until blood stops flowing	–	–	+	–	–	+	–	–	–	–	–	–	–	–	–	–	784
3168. Until navel cord drops off	–	–	±	±	+	–	±	–	–	–	+	–	–	–	–	–	
o3169. Bathing taboo	+	+	±	±	+	+	±	+	+	+	+	±	+	+	+	±	(515)
3170. In stream	+	+	+	–	+	+	–	+	+	+	+	+	+	+	+	+	
3171. Sweat bath	+	+	–	(+)	+	+	–	+	+	+	+	+	+	+	+	+	
3172. Food taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3173. Eats alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	[265]
3174. Fed by old woman	–	–	+	–	–	+	+	–	+	+	+	+	+	+	+	+	
3175. Uses separate receptacles	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+	
3176. Eats sparingly	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3176a. Fresh meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3177. Dried meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3178. Fresh fish taboo	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	
3179. Dried fish taboo	+	+	–	–	+	+	+	+	–	–	+	+	+	+	+	+	
3181. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3182. Salt taboo	–	–	–	–	±	+	+	+	–	–	+	+	+	+	+	+	
3183. Cold water taboo	+	+	+	+	±	+	+	–	–	+	+	+	+	–	+	+	
3184. Toiletry taboos	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+	[302]
3185. Combing hair taboo	+	+	–	–	+	+	+	–	+	+	+	+	+	+	+	.	
3186. Head, face scratcher used	±	±	+	–	±	+	+	+	+	+	+	+	+	+	+	.	
3187. Especially for first child	–	–	–				+	–	+	+	+	–	–	–	–	.	
3188. Tabooed activities	+	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	[285]
3189. Making baskets taboo	–	+	+	+	+	+	+	+	±	–	+	+	+	+	+	+	
3190. Preparing food taboo	+	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	[254]
‡3191. Traveling taboo ... days	5	5	–	28	–	–	–	28	28	28	–	3	6	5	28	–	[474]
3192. Until blood stops flowing or cord drops off	–	–	+	–	+	±	+	–	–	–	+	–	–	–	–	+	[562]
o3193. Sees no men for ... days	5	–	–	±	–	–	–	–	–	½	–	–	–	–	–	–	[834]
†3194. Intercourse taboo for ... months	½	½	½						2	2	.	.	½	1	.	3	
3195. Loud noise near child taboo	–	+	+	+	+	+	+	+	+	–	+	+	+	+	+	+	
3196. Would make child deaf	–	+	+							–	+	+	+	+	.	+	
3197. Release from taboos	+	+	+	+	+	+	+	+	+	+	+	+	+	+	.	+	
3198. Bathes	+	–	+	–	+	+	+	±	+	+	+	+	+	+	.	+	[515]
3199. Midwife or mother assists	+	–	+	–	–	+	–	–	+	+	+	+	+	+	.	+	
3200. Medicated bath	–	–	+	+	±	±	–	–	–	–	–	+	±	+	.	–	[750]
3201. Sweats	–	+	+	+	+	–	–	–	–	+	–	–	–	–	–	–	
3202. Swims after sweating	–	+	+	+	+	–	–	–	–	+	–	–	–	–	–	–	[481]
Restrictions on Father																	
3203. Required for all offspring	+	+	+	+	+	–	–	–	–	–	–	–	+	+	–	–	
3204. For first child only	–	–	–	–	–	+	+	–	–	+	+	+	–	–	+	–	
3205. Retirement period	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
3206. Stays with mother in hut	–	–	–	+	±	±	–	+	–	–	–	–	–	–	–	–	
3207. Must stay in own dwelling house	+	+	+	–	–	–	–	–	–	+	+	–	–	–	–	+	

624 fire at ceremony; totem. Female dance managers.
615 Fire tender appointed by crier. Judge. Moieties
613 lacking; lineages lacking, except possibly among AE.

WAR

172 Leader has totem animal, bird. Painting of contestants according to totem. Men taken prisoners in war; enslaved. Compensation for slain amounts to more than victim's or victim's mother's bride price. Compensation paid before dance of settlement; at end of dance.

CYCLE OF LIFE

Birth

844 Pit, small hole dug in preparation for childbirth. Animal medicine to aid childbirth. Navel cord cut with bone, cane knife. Cord buried in ashes. Cord thrown in bush, stream. Mother baked in pit. Mother uses drinking tube. Father lies down, after birth of child. Father uses drinking tube. Milk teeth thrown toward moon; backward; over pregnant woman; over house.
845 Twins liked; one killed, only if of opposite
847 sex, incest theory. Abortion accomplished by taking animal, vegetable medicines, massaging with hot stones. Infanticide practiced on all illegitimate, deformed children, twins; infant killed by sitting upon, drowning, abandoning.

Puberty and Menstrual Observances

881 Girls' puberty rites.--Private seclusion: held for group of related, unrelated girls. Held outside in ceremonial enclosure. Girl sits, lies on curtained couch, bed platform, heated pit. Girl sits, lies face down. Girl's blankets given attendant(s). Girl abstains from food completely. Meals limited to once a day; girl eats after others. All liquids taboo. 4-day increase in food taboos after first period. Food taboos enforced limited number of subsequent periods. Food taboos not enforced after first period. Girl chews deer-fat pellets. Girl fed in pit. Does own cooking. Uses bone drinking tube. No sleeping. Girl avoids all people. No visitors. Scratcher yew wedge, horn. Girl scratches head with fingers. Delousing by self. Mud plastered on hair. Girl makes flower garlands. All join girl in running. Girl travels at night. Girl uses blanket, rabbit-skin blanket, mat wool head covering. Girl wears woodpecker scalp, shell, brush, flower crown headband; brush visor. Hair hangs over face. Girl stands at wall covered. Hair worn done up; braided with goat's wool. Hair dressed by self. Bangs cut at end of ceremony. Face painted white; all colors; sun painted on fore-

000 3018.) NS: Women bring flowers to mother in labor and say to unborn baby, "Come on, I brought flowers; see my flowers," etc.

3039. Someone claps hands, or strikes 2 rocks together, around parturient's abdomen.

3040. MF, MV: Belt tied tightly around woman's abdomen, slipped down over abdomen slowly to force out child.

Afterbirth; navel cord.--

3044. AW: Rich man stays away from wife during childbirth; poor man helps his wife because "he can't hire anyone."

3045. WM, WS: Press with husband's moccasins, "to make it appear as though husband were trying to kick afterbirth out of woman." MF, NF, NM, NS, MV: Afterbirth pressed out with hands.

3047. Occasionally only, if need be.

3049. AE: If infant all right after 1 week (or after cord has dropped off), bury afterbirth or throw it in stream. If infant dies before cord drops off, afterbirth burned together with birth hut, and baby buried.

3052. Mo: Wrapped in grass, laced onto board resembling cradleboard; put in fork of tree. Wrapped tightly; if crow, for example, tears it out and eats it, woman will not have any more children.

3055. SE: Mother of baby disposes of it.

3059. AE: See note 3049.

3060. MV: At night, so no one will see where it is buried.

3062. AE: See note 3049.

3063. AW: In fire at some distance from dwelling house, so that man in cloud (Thunder; see notes 4600, 4612) will not smell it burning. If burnt in house fire, Thunder will say the smoke smells good, and try to "get" [kill] mother.

3064. WM: Hot rocks are buried in hole in ground.

3066. Mo: Afterbirth destroyed if (1) wish to change sex of child, or (2) wish to prevent future offspring.

3067. Mo: To change sex of child.

3072. Mo: To prevent future offspring.

3081. NF: Purified by being put in basket of water. Among all other groups, put away, usually until baby is grown.

3082. Infant might "swell up."

3083. MV: Burnt.

3093. SW: Pitch put on soon after birth; in 5 days' time cord drops off. Fresh lump of pitch put on umbilicus and allowed to remain there until child is no longer kept in a cradle.

3095. WS: Charcoal and pulverized mussel shell. MV: Ashes from burnt shell knife used to cut cord.

3096. AW: "River moss" (algae?). WT: Powered oak gall. WM: Pulverized sunflower root.

3097. At: Fingernail scrapings and charcoal applied, so cord will drop off quickly. Round piece of rabbitskin put over dressings on umbilicus, and child put in cradle, immediately.

[844] 3099. Buckskin band, usually.

[213-B]

000 3101. At: Cord buried in ground after child begins to walk.

3105. WM: Bag made from deer's "chin."

3109. Mo: Shown to owner, so latter will live long. AW: Cord tied on first cradle, which is discarded and hung in tree after cord has dropped off child. When child is grown, he is sometimes shown remains of cord, still attached to half-broken tule cradle hanging in tree.

3111. Deeply, "so that nothing will get at it."

3112. SE: Mother of infant puts cord in fire, midnight of day it drops off.

Treatment of infant, of mother, of midwife.--

3117. WT: One way of bathing child. After white milk starts flowing, baby's eyes washed with this milk, also.

3118. Mo, SE, SW: To cleanse baby of any ill effect from mother's bad dreams (see also note 3130).

[844] [846] 3119. Kl, Mo, MF, NS: Grass. SE, NF: Wiped with soft fawnskin; AE: shredded sagebrush bark.

3120. NF, NM: Infant rubbed with acorn flour; in all other positive cases for this entry, with oil or grease.

3129. Mo: By doubling up basket cap and blowing along upper edge; done to sharpen infant's hearing. WM: Done to make child good person; informant emphasized importance of observance. Informants from groups responding negatively were usually shocked at custom, stated it would make child deaf.

3130. SE: After navel cord drops off, shaman sometimes blows medicated water on baby, to take off any bad dreams mother may have dreamt. At: No ceremony over child. However Madesi Achomawi "dance after they have their first child. The father dances alone at night for 1 night after child born; a young man sings for him. Then father dances again, for 5 nights, after child's cord drops off, or when child is weaned. All the women dance too, in daytime, if warm days, for 6 days, until cord drops off. They dance outside under a little shade; the mother of child dances with them. An old man sings for them. Sometimes, if they couldn't shoot (see element 3259a) they'd put up a dance and feed singers. Poor people didn't put up these dances. AW: "Make a dance after they have first baby." Distribution of this dance for first-born child was not ascertained; through oversight element not entered on list when At, AW informants volunteered data on dance. MF: Woman (relative) holds baby, sings over it.

3138. Mo: As long as blood is flowing, woman lies over warmed pit; when it stops, she quits cook house and immediately goes to break wood, pack it home.

3139. AW: See note below.

3140. AW: Young mother (but not older women) runs immediately after birth of her child, "if she is all right, not sick. She also picks up

842 [p. 340A]
hopes to have many sons, but the inevitable is accepted philosophically.

843 The sex of the child is not entirely left to chance, for certain traditional precautions are taken. A man does not cut wood while his wife is pregnant lest she have a girl. He may also hang a tiny bow and arrow in his house to assure the birth of a boy. If a girl is born, the opposite sex may be assured for the next child by turning over the afterbirth.

• 844 The arrival of the first child is of special significance. It is said that at this time [821] there will be strong winds and thunder.[2] This [787] is also a propitious time for a man to seek supernatural power in the mountains. In spite [593] of the great importance attached to the birth of the first child there is nothing to indicate that he will be shown any favoritism. On the contrary, he will probably learn adult activities at an earlier age than his younger siblings and will be expected to assume a certain amount of responsibility in caring for younger children in the family.

At delivery, a soft pad is arranged to receive the child.[3] The umbilical cord is tied with the mother's hair and cut with an obsidian knife. The cord is buried when it drops off, or sometimes kept and wrapped in a piece of buckskin to be worn around the child's neck for luck. The navel is anointed with squirrel grease to hasten healing. As a general rule the afterbirth is disposed of at once by burial. Occasionally a woman throws the afterbirth away carelessly because she wishes to prevent future pregnancies.

846 The newborn baby is sponged off immediately with water, and the face and body are massaged and molded for the first time to conform to Klamath standards of beauty. He is kept beside the mother in the birth lodge during the four or five days of her seclusion. Once each day during this period the child is held over the heated rocks on which the mother lies, to insure his future health.

The infant is put to the breast a few hours after birth. The mother's nipples are squeezed and a hair worked around in them to start the 853 flow of milk. Thereafter the child is nursed whenever he cries. If the mother is unable to nurse her child, a wet nurse is called--generally a relative, but apparently any neighbor woman will do.

852 In many families presents are brought to the newborn child. A boy receives a tiny bow and arrow or small quiver, a girl a small digging stick or basket. These gifts are later hung from the hood of the child's cradleboard. As the presents are brought, a prayer or blessing is said "to encourage the child." Over a

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[2] Spier (1930), p. 55. None of our informants mentioned this.

[14] [3] The practices surrounding pregnancy, birth, and the care of the mother are described in detail by Spier, pp. 55 ff., and Voegelin (1942), elements 3007-3262.